

Chullin – Simanim

פרק ח – כל הבשר

דף קיג – Daf 113

1. Laws of מליחה

The Gemara discusses the laws of מליחה – *salting* meat to remove the blood. Shmuel says: אין הבשר יוצא מידי דמו אלא – *meat is not cleared of its blood unless one salts it very thoroughly*, and then rinses it very thoroughly. A Baraisa teaches: מדיח ומולח ומדיח – *one first rinses the meat, then salts it, and then rinses it again*. Rav Dimi of נהרדעא would salt his meat with thick salt, and later shake it off (thin salt would not require shaking, and can simply be rinsed off). Shmuel adds that salted meat must be placed in כלי מנוקב – *a perforated vessel*, so the blood will drain away and not be reabsorbed in the meat. Rav Sheishess would only salt one piece of meat at a time in a perforated כלי. However, the Gemara objects: if we are concerned that blood emitted from one piece will be absorbed into another, we should likewise be concerned about a single piece that blood emitted from one end will be absorbed into the other end. Therefore, the Gemara concludes that there is no difference, and this practice is not necessary.

2. גדי applies to all kosher animals and not only to a גדי

The Mishnah states that meat from a kosher animal with milk of a kosher animal is אסור לבשל ואסור בהנאה – *forbidden to cook together, and forbidden for benefit* after they are cooked together. But meat of a kosher animal with milk of a nonkosher animal, or meat of a nonkosher animal with milk of a kosher animal, may be cooked together and are permitted for benefit. Tannaim then discuss if the prohibition applies to חיות and birds. The source that גדי applies to all kosher animals, and not only to a גדי – *a kid*, is that two *pesukim* use the terms גדי העזים – *kid "of goats,"* and "גדיי העזים" – *kids "of goats,"* implying that כל מקום שנאמר גדי סתם – *wherever the term "גדי" is used unspecified*, it includes cows and ewes as well. Even according to the opinion that שני כתובים הבאים כאחד מלמדין – *two pesukim that come together to teach one halachah can teach their common halachah elsewhere*, we do not derive from these *pesukim* to restrict "גדי" to goats, because the Torah twice writes "העזים" – *"the" goats*, instead of עזים. Shmuel *darshens* a superfluous word "גדי" to exclude a nonkosher animal from בחלב בשר.

3. Cooking cheilev with milk

Rebbe Ami and Rebbe Assi discussed המבשל חלב בחלב – *one who cooks cheilev with milk*. One says it incurs *malkus*, and the other said it does not. This is explained in four ways: (1) they argue if איסור חל על איסור, i.e., whether the prohibition against eating בשר בחלב takes effect on already prohibited *cheilev*. (2) All agree he is not liable for eating it, because the אכילה prohibition cannot take effect on *cheilev*. They argue about liability for cooking, because it is permitted to cook *cheilev* alone. The lenient opinion holds that since the Torah expressed the אכילה prohibition using the word "בישול", we say that since one is not liable for cooking *cheilev* with milk, he is also not liable for eating it. (3) All agree he is liable for cooking it (since it was not previously prohibited), and they argue if one is liable for eating it, which was already prohibited. The stringent opinion holds that since the Torah expressed the אכילה prohibition using the word "בישול", we say that since one is liable for cooking *cheilev* with milk, he is also liable for eating it. (4) There is no *machlokes* at all, and they refer to different cases: one is liable for cooking it, but exempt for eating it.

Siman – Geek

The **kashrus geek** who was meticulously salting meat and rinsing it well, while explaining the difference between "גדי" and "גדיי העזים" to include all kosher animals in the prohibition of בשר בחלב was startled when his friend received *malkus* for experimenting with *cheilev* by cooking it in חלב.

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3 things to remember

1. Laws of מליחה
2. בשר בחלב applies to all kosher animals and not only to a גדי
3. Cooking *cheilev* with milk

